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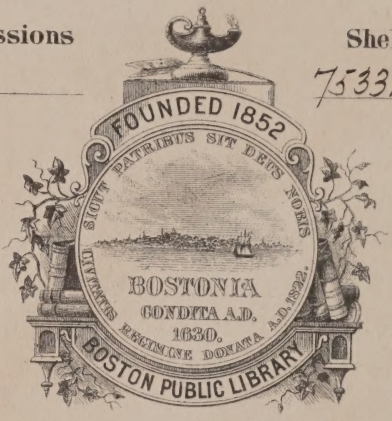

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A

SERMON,

DELIVERED AT

NORTH BRIDGEWATER, OCT. 31, 1821,

AT THE

ORDINATION

OF THE

REV. DANIEL TEMPLE, AND REV. ISAAC BIRD,

AS

EVANGELISTS AND MISSIONARIES

TO THE

HEATHEN.

BY THE REV. RICHARD S. STORRS.
PASTOR OF THE CHURCH IN BRAINTREE.

BOSTON:
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B. H.
April 22, 1893.

SERMON.

ACTS xiii, 2.

AS THEY MINISTERED TO THE LORD AND FASTED, THE HOLY GHOST SAID, SEPARATE ME BARNABAS AND SAUL, FOR THE WORK WHEREUNTO I HAVE CALLED THEM.

PRAYER is never unseasonable. The acknowledgment of God in all our ways is the only sufficient safeguard against surrounding dangers, and the only sure foundation of success in our enterprises.

But in no circumstances are we so urgently called to this duty, as when we meditate the enlargement of Zion, and are putting in operation measures, that look forward to results deeply involving the glory of God and the everlasting welfare of men. Here, faith *must* lead the way. We have no authority aside from the command, and no encouragement aside from the promise of Jehovah, on which to act. Prayer, or that spiritual intercourse with Heaven, opened by the blood of Jesus, is therefore the indispensable preliminary to every successful effort in the cause of Christ.

When, by the labors of the apostles, a church had been gathered at Antioch, the new converts composing it were naturally led to survey the spiritual deso-

lations spread around them. With the compassionate spirit of the Redeemer glowing in their bosoms toward those yet inthralled by wretched superstitions, and with a gratitude like that of the lepers shut out from Samaria, who first discovered the flight of the Syrian army, they said among themselves, "We do not well; this day is a day of good tidings, and we hold our peace." Wherefore, under the direction of the Holy Ghost, they assembled together, and with prayer and fasting resolved to send Barnabas and Saul abroad to proclaim the great salvation both to Jews and Gentiles.

I shall not stop to inquire into the nature of that influence which was exerted by the Spirit of God in this instance. It is enough for us to know, that the same "Holy Ghost" was promised by Christ to his disciples in all ages, as their Guide and Comforter—that when his influence leads to the exercise of the apostolic spirit, and to a course of conduct sanctioned by apostolic example, it is thereby distinguished sufficiently, for all necessary purposes, from every other species of influence. We are not to learn the mind of the Spirit from uncertain impulses—but to obey his will as revealed in the lively oracles; and then, we may affirm with confidence, that we are "moved by the Holy Ghost."

The consecration of any man to the office of the ministry is an act of very solemn import. The connexion established between a pastor and a congregation involves consequences of the most interesting nature: but even that must yield, in point of deep and affec-

ing interest, to the consecration of men for evangelizing the nations that sit in darkness.

Permit me then to direct your attention,

I. To the work itself in which missionaries are employed; and,

II. To the evidence, which they ought to possess, that they are called by the Holy Ghost.

Concerning the work itself, you will notice its importance—its magnitude—its difficulties and its pleasures.

1. Its importance. I scarcely need advert to the salutary influence of Christianity on the *temporal* interests of mankind. It will be questioned by none in this assembly, that even where it has failed to purify the heart and elevate the character to the highest standard, it has yet softened the ferocious passions—shed a balmy influence on the intercourse of social life—restrained the excesses of depravity, and produced a higher toned morality than is found in heathen lands. It has nurtured the arts—fostered science, encouraged the efforts of genius, and banished the spirit of Vandalism, so uniformly cherished by savage and half civilized nations. Were no other blessings to flow through the human family with the promulgation of the Gospel, these alone would justify us in declaring the work of sufficient importance to engage the attention and zealous efforts of all good men.

But, there are blessings of a higher order connected with this work—blessings not bounded by time, nor confined to "this dim speck of earth"—but stretching forward, and laying hold on eternity. What saith an apostle? "Whosoever shall call on the name of the

Lord shall be saved." He speaks of an everlasting salvation. "How then shall they call on Him, in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." Whatever speculations we may indulge on the question whether God will appropriate the peculiar blessings of his grace to any, who are not favored with the light of revelation, it is very certain from this reasoning of Paul that the ordinary method of imparting those blessings, is, and ever will be, the instrumentality of a *preached* Gospel. "It hath pleased God by the foolishness of preaching to save them that believe;" and he hath committed the treasures of his grace to earthen vessels, purposely that the excellency of the power may be ascribed to Him;—for his glory is more displayed by opening *such* a channel of communication, than it would have been either by the ministry of a higher order of intelligences, or by no ministry at all.

The publication of the Gospel is necessary, to convince men of sin, of righteousness and of judgment—to make them understand the spirituality and extent of God's law—the depths of their own corruption—the sovereignty of the divine counsels—the astonishing riches both of his wisdom and knowledge—the unsearchableness of his judgments, and the mysteriousness of his ways. Until the mind is enlightened on these subjects, in vain is the heart assailed either by argument or intreaty—in vain are all persuasions to that holiness without which no man shall see the Lord. Philosophy may exhaust all her resources, and

the tenderness of friendship, or the fervors of seraphic zeal may be superadded to the most powerful reasonings, and yet, till Christ crucified is exhibited as the hope of glory, no submission to God can be inspired into the heart,—no victory over the spirit of disobedience can be secured.

When, therefore, we are able to estimate the value of that principle of immortality, within us—to compute the happiness it may enjoy, or the misery it may endure, through interminable ages;—when we can fully understand the preciousness of the blood of atonement—the loveliness of Him who is "chiefest among ten thousand," and "altogether lovely," we may comprehend the importance of missionary labors—and not till then.

2. Its magnitude. The moral revolution, which the Gospel proposes to effect in every sinner, is so great, as to be described by the Holy Spirit as a new creation—a work that can be accomplished only by that "exceeding greatness of power which wrought in Christ and raised him from the dead." If we extend our thoughts, then, from an individual sinner, to a whole world lying in wickedness, and consider the rapid flow of successive generations—the millions that are every year swept into eternity and succeeded by other millions equally needing the renovating influences of the Holy Spirit, and the instrumentality of a preached Gospel, can we deny the immense magnitude of the work?

But we must consider the demand made on the resources of those engaged in it. Their circumstances

oblige them to be abundant in labors—in journeyings often, in perils of waters, in perils of robbers, in perils of their own countrymen, in perils of the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness, in painfulness, in watchings often, in hunger, in thirst, in cold and nakedness.

The whole system of Christianity is to be explained, defended, and applied to the actual condition of those to whom the missionary addresses himself. The counteracting systems of idolatry and superstition are to be boldly met—their claims are to be canvassed—their absurdities and their intrinsic abominations exposed. The prejudices that have fastened on the benighted mind, and been confirmed by the unsuspecting confidence of a hundred generations, are to be loosened from their hold, and removed out of the way. The conscience, incumbered by a thousand vain ceremonies, or blinded by the pomp and pageantry of idol worship, is to be relieved and aroused. The heart, hardened to adamant by familiarity with licentiousness and blood, is to be summoned to a surrender of all it values, at the foot of the cross —and every thing consecrated by immemorial custom to "them that are no gods," is to be challenged as the enemy of Jehovah. Is not this a work of magnitude? Is it to be accomplished by feeble efforts—or even by the more vigorous exertions of here and there a solitary missionary? When we think of the miserable condition of pagan countries, we are apt to imagine them destitute, equally of spiritual and intellectual energies. It is a mistake. Minds of the greatest subtilty, of the greatest power, and capable of prodigious

effort, may be found among the Indians of the west, and are not uncommon among the idolaters of the east. The mass of heathens are no doubt degraded; the lower classes have as little claim to intellectual as moral cultivation—but there are those among them, as well as among us, capable of distinguishing between sophistry and just reasoning, capable of detecting every weak point in argument, and of bringing no small share of metaphysical acumen into the defence of their theistical systems. Such minds possess an influence over the multitude, not easily to be controlled; and, buried as they are in ignorance of the first principles of revealed truth—strengthened in their prejudices against a new religion by veneration for antiquity, and fondness for earliest conceived opinions, they are not to be easily enlightened and brought into subjection to the great Prophet of the church. The sluggish mind of the Hindoo Pariar, and the shrewdness of the philosophical Brahmin, may, for aught I know, present *equal* difficulties to the Christian teacher—but the history of missions assures us, that years of patience and arduous exertion, accompanied by fervent prayer, have scarcely gained access to *either*.

And, if the magnitude of the work be estimated by the extent of the field inviting culture—tell me what amount of labor is requisite to place six hundred millions of immortal beings—and these six hundred millions removed and succeeded by six hundred millions more every thirty years, at an equal point with ourselves on the scale of religious privilege. You must remember,—*it is no fiction—it is fact*—paganism extends its sway over more than half the extent of the

immense continents of Asia and Africa, and over at least three fourths of the extent of America. Beside this, until lately it has maintained an undisputed control over the islands of the South Sea. New Holland, sometimes called "the Fourth continent" is wholly pagan, except a little corner, where a recent Christian establishment exists. And even the West India islands, held by Christian nations, "contain," says Bishop Porteus "upwards of 400,000 human beings, of whom much the greatest part live most literally without God in the world; without any knowledge of a Creator or Redeemer; without any one principle either of natural or revealed religion, and without the idea of one moral duty." Besides this, in *Europe*, Pagan idolaters possess the greater part of Greenland, Russian Lapland, and other parts of the northern extremity of the continent; making in the whole a pagan population of nearly five hundred millions totally ignorant of Christianity. Add to these at least an hundred and forty millions, who swear by Mahomet—spread over all the Turkish dominions in Europe, Asia, and Africa—filling up the Barbary states—planting the crescent in the interior of Africa, and extending its baleful shadow to Zanguebar and a large region of dense population on its eastern coast; scouring the desarts of Arabia—withering the glories of Persia—flourishing in the Russian territories of Astrachan and Little Tartary—guiding the Independent Tartars of Turkistan and Bucharia on their plundering and murderous expeditions—and covering with awful darkness the eastern islands of Malaya, Sumatra, Java, Borneo, &c. thick settled with men immortal as ourselves, and even

stretching into Hindostan, as though the blackness of Paganism was not of a dye deep enough, to please the Prince of darkness.

Now I ask—Is there one spot on earth, that does not need the Gospel? Where will you find it? Are the islands of the sea sufficiently happy without it; happy —in crowding their morais with hundreds of human victims in a day as a burning sacrifice to the honor of an idol? They have every blessing that the bounty of an indulgent Parent can bestow, except the Gospel—but can they be happy while the restraints of Divine grace on their guilty passions are suspended—while, in all their anticipations of the future, an impenetrable cloud hangs over the eternal world—and the only heaven, of which they form an idea, corresponds in its chief characteristics with the most filthy and disgusting scenes on which the sun ever looks down? Are the inhabitants of Asia or of Africa happy, when the slight elevation of their character above the brutes only enables them to perceive their miseries, and aggravate them by guilty indulgencies? Are they happy in their domestic condition, when selling each other—the nearest relatives, into perpetual bondage—in their self inflicted tortures—in their horrid immolations? If this be happiness, then indeed the Gospel would add nothing to their comfort; if this be happiness—and, if eternity be a dream,—then, no missionaries are required, to carry them the good news of peace on earth and good will to men. But if on the other hand, all the nations of the earth, yet unenlightened by the Gospel, are in that state of deep moral degradation, which renders them incapable of solid happiness both here and hereafter, then

a great work remains to be done for them—"their eyes are to be opened;" they are to be turned "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in Jesus."

3. Its difficulties. Disgraceful as it is to human nature, that any, who enjoy the blessings of revelation, so lightly esteem them as to pronounce them unnecessary to the Hindoo, the African or the Indian; unhappy as the reflection is, that there are thousands in christendom whose hearts have never been touched by the love of Jesus, and whose minds are no more enlightened to any valuable purpose, than the minds of the New Zealander and the Caffrarian, yet the fact must be known, and confessed, and published, till pious tears flow freely enough to wash out the foul stain from the page of Christian history. Before the age of missions commenced, infidelity busied itself with vain attempts to tear down and destroy established institutions—to bring the church, with her ministers and ordinances into discredit—to snatch the Scriptures from the hands of the young, and degrade them in the eyes of the old. But since that period, it has studied the concealment of its most odious features, and contented itself with directing its energies, in one shape or other, against that whole system of measures concerted for evangelizing the world. Hence, the encomiums now so freely lavished on the morality of nations, whose most sacred rites are marked with obscenity and murder;—on the purity and magnanimity of nations, whose very courts of justice are scenes of

continual perjury—and on the innocence, the harmlessness of nations, whose proudest virtues are displayed in the wanton effusion of human blood.

Although representations so foreign from truth are daily losing their influence in proportion to the diffusion of light, yet there are not wanting those, that bear the Christian name, and partake perhaps in some measure of the Christian spirit, on whose feelings and conduct toward the heathen, such representations have produced the most unhappy effect. The correct impression, in regard to the moral state of the world, is by no means so deep, so general, nor so operative, as it would have been but for these efforts of infidelity. And while every Christian acknowledges, in general terms, his obligation to do what in him lies, that the Gospel may be preached to every creature, he is apt to realize but very faintly his individual responsibility; and so long as many around him do nothing—and even deny the obligation to do any thing; and so long as he has not been an eye witness of the wretchedness that he hears of, he easily soothes his conscience, and generously applies all his resources to that more certain species of charity, which begins and ends at home! Now, must not all missionary operations be retarded by such a state of feeling among Christians? Even the most devoted missionary cannot escape moments of enervating despondency, when his supplications for more help are disregarded; and when that voice of the Christian public, in obedience to which he entered the vineyard, now says to him, "You must labor alone" —"save such as you *can*, and leave others to go down to everlasting burnings." Well may his heart sink

within him; the unbroken sceptre of the prince of darkness extends over millions around him; multitudes are yearly hurried to the tomb, on which not one ray of hope falls from Him, who is the light of the world; his own arm is too weak to stay for a moment the tide of desolation rolling at his feet—and *they*, who have pledged their bodies, their spirits, their substance, their all to aid him in the mighty labor, turn a deaf ear to his entreaties! Say you, that the missionary ought not to be so sensibly alive to the deficiency of Christian liberality at home? and that he has nothing to do but to prosecute his labors to the best of his ability and wait for his reward from heaven? Strip him then of the finest sensibilities of nature—give him a heart of stone—put scales on his eyes—and bind around him a triple coat of steel. What! may he not *feel!* May he not weep over miseries that he cannot relieve! Shall he harden himself into marble, rather than give way to the sorrows that rush into his soul, and extort from him the Macedonian cry! O no! A missionary that could do this, we would never send to publish a Gospel that breathes tenderness and love. But if you employ missionaries, who have the feelings of men mingling with the softest Christian sympathies, and who are best qualified for usefulness, they are men who must be hindered in their work by a parsimony that ill becomes the followers of Jesus.

And who can describe the difficulties existing on the very fields of missions! What eye that has not seen them,—what hand that has not held over them the light of revelation, can portray the vices, the corruptions—the superstitions that flourish in dreadful luxu-

riance over the whole extent of the region and shadow of death! Ignorance, gloomy as the shades of fabled Erebus—depravity, bold and daring as that which once opened the windows of heaven and broke up the fountains of the great deep, are to be encountered by every missionary that attempts to plant the cross at the door of the mosque, or of the temples of Brama. Had I time to remind you of the sufferings of Egede from the Angekoks, on the frozen shores of Greenland;—or of that devoted band, that have at length secured the conquest of Otaheite;—or of Henry Martyn, pouring forth the sweetest strains that ever angels sung, on ears as deaf as the rocky mountains of Himmaleh—and dying unheeded by the cruel Hassan in the wilds of Turkey;—nay, could I enter into the details of those labors and sufferings, in which our own missionaries have abounded, both in the east and the west—lead you into their closets and show you their tears over the hard-heartedness of men, who more eagerly listen to the winds that whistle through their forests than to Christian instruction—and open your ears to their lamentations over some that began to run well, but were afterwards hindered—I am sure you would be convinced that the life of a missionary is chequered with seasons of painful suffering, that demands your deepest sympathy.

Can it be a light thing to overturn a mass of superstition and idolatry, consolidated by the lapse of thirty or forty centuries? The very attempt awakens a thousand fears—and calls into action a thousand jealousies in those, who have been taught from infancy to venerate a long established system of polytheism. And

the Gospel admits of no compromise with the Vedam of the Hindoos, the Zendavista of the Persians, or the Koran of the Turks and Arabs. It promises none of its rewards to the devotees of a false religion; and condemns no system of faith more unequivocally, than it condemns the policy of Loyola's disciples in blending the religion of Christ with the religion of Confucius;—or in submitting to the austerities and assuming the habits of a brahmin in order to persuade the brahmins and their followers, that Christianity is merely an adjunct to their old religion;—an improved edition of it! The Gospel system, in its essential character, is exclusive. It cannot betray itself and yet admit the truth of other religious systems; "for what fellowship hath righteousness with unrighteousness?" "What concord hath Christ with Belial?" "What agreement hath the temple of God with idols?"

It is a well known fact, that the Romans granted complete toleration to every shade and shape of polytheism, prevailing in their territories. But when Christianity found its way into the empire it became at once the object of unrelenting persecution. Wild beasts were fed with the flesh of Christians till glutted—the fiercest executioners became wearied with shedding such quantities of human blood; and why this fury? because the Christians prayed together, and sung their hymns in praise of Jesus? No; but because the toleration of Christianity must involve the destruction of polytheism. If the same species of persecution is not adopted at this day in all pagan countries, look for the reason in the extended arm of Christian power—in commercial policy—not in the annihi-

lation of those passions that set Rome on fire, to find a plea for destroying Christians. The same opposition to truth remains. It may show itself more clearly in Burmah or at Constantinople, but elsewhere it is a smothered flame. So our missionaries find it, in the contemptuous neglect of their instructions, and in the angry treatment experienced by their converts.

Lay out of the account then, that whole class of trials, which the missionary must endure from the sinfulness of his own heart, powerfully operated upon by the peculiarities of his situation;—and another class arising from the separation of a thousand strong and tender ties binding him to the land of his nativity;—and only contemplate the determined opposition of infidelity;—the cold indifference of nominal Christianity;—the sluggishness of those, who have something more than a name to live;—together with the "gross superstition, the absurd polytheism, the monstrous idolatry—the obscene and barbarous rites, savage sacrifices, and atheistic philosophy" of the unevangelized nations;—and tell me, is not the work of the missionary difficult. Blessed be God! there is a power that can sustain him!

4. The work has its pleasures too. The Lord has honored it beyond all other employments. He is himself the great Agent in every movement made toward its accomplishment. The church on earth is his delight; and the chief reflection of his glory on all other works of his hand, is derived from her. Whatever else he does, beside directly advancing her interests, is done in subserviency to her ultimate triumphs. Not a wheel nor movement in the great

machine of nature, but conspires to make Zion the joy and the beauty of the whole earth. In this point, all his counsels meet. Here he displays himself in all the glory of the God of holiness—in all the loveliness of the God of mercy—in all the terrors of the God of justice. Is there nobler pleasure in the universe than to be a fellow laborer with God?

It is a work in which God *commands* men to engage, with all their strength. "Go ye into all the world, and preach the Gospel to every creature." What pleasure is purer, than that which flows from obedience to the highest authority, pursuing the most benevolent ends. The noblest employment in which the mighty powers of angels are engaged, so far as we are permitted to know, is "ministering to them, who shall be heirs of salvation." And as faithful missionaries are laborers together with them, so are they fellow heirs with them to the purest joys.

Moreover, it is a work that will infallibly succeed. Those divine promises, on which our confidence rests, are many, and of no doubtful import. "Ask me," says Jehovah, "and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In addressing Zion as already shining forth in the glory of the Lord, Isaiah rises on his subject in the language of rapture; "Lift up thine eyes round about and see; all they gather themselves together: they come unto *thee;* thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall be enlarged, because the abundance of the sea shall be converted unto thee: the forces

of the Gentiles shall come unto thee: the nation and kingdom that will not serve thee shall utterly perish; thou shalt call thy walls Salvation, and thy gates, Praise; thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light: and the days of thy mourning shall be ended; thy people shall be all righteous; *I the Lord will hasten it in his time.*" The occasion does not permit me to multiply quotations from those prophecies, which are so replete with comfort to all who are waiting for the future "Consolation of Israel." But on their broad basis, I may affirm without fear of contradiction, that all who engage with pure motives in hastening their fulfilment, will find their hands strengthened and their hearts encouraged. Could you give such assurance of success to the enterprising merchant, the sails of his ships would instantly whiten every sea. Could you inspire the bosom of the patriot soldier with the same unerring confidence, with how light a heart, and firm a step, would he march into the field of battle! Happy, thrice happy, are they who pledge their lives and undivided strength to labors, which shall never be disappointed while the Almighty sits upon the throne. Let some infer from the strength of divine promises, the inutility of human efforts; let them steel their bosoms against the cries of so many millions yet urging their way, in unbroken ranks, to the world of weeping and despair—and that too by the very argument that would nerve them with invincible strength in any more earthly enterprise; they are welcome to all the pleasures of sturdy indolence—and to all the gratification they can derive

from cankered silver and gold. Theirs is neither the temper, nor the pleasure, of the self-devoted missionary—whose eye is fastened on the *promise*, while his hands lay hold on the work, that will result in glory to God, and everlasting life, to perishing millions.

Earth has its pleasures—they may flutter around the iron bound chest of the miser—or the voluptuary's scenes of dissipation—or the philosopher's study—but they alight no where except on the heart of benevolence. To carry relief to the agonized victim of disease—to wipe away the tear that glistens in the eye of misery, is a luxury of delight, of more value than crowns and diadems. Follow then the missionary into the wigwam of America, or the mud-walled cottage of the South Sea Islands, where a family of young, untutored immortals clusters around him. He begins his darling theme and tells them of the love of Jesus. He first catches the eye of one—presently of another—and another, till all listen with deep attention to the wondrous story of "God manifest in the flesh." They weep in view of so much goodness. They shudder at their own ingratitude. He bends the knee in their behalf, at the family altar then first erected—gives them his blessing—and retires. The seed is sown. Ere long, the husband and the wife, with their domestic band, present themselves an offering unto the Lord—hope lights up the smile of joy in their habitation—faith lays hold on everlasting things—obedience to God crowns the remnant of their days;—at length they fall asleep in Jesus, and afterwards, awake to all the raptures of heaven! Has not that missionary a title to joys the world knows

nothing of? O! could we estimate the value of the soul—could we weigh it in the balances of the sanctuary as it is weighed by Him who made it—could we lift the covering which God in mercy has thrown over the torments endured by the damned, or penetrate the veil that conceals the glories of heaven, then might we estimate the pleasures, that will be derived to the faithful missionary from the labors to which he is called.

Nor may we forget the "recompence of reward" that awaits him in *heaven.* The Scriptures establish the principle, and urge the motive, of future rewards proportioned to the attainments here made by the children of God, and the good they may have accomplished, or had it in their hearts to accomplish. He that improves ten pounds is made the ruler of ten cities, and he that improves five pounds has rule over five cities. "Those that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

These prospects, which the faithful missionary is permitted to indulge, connected with the delight that flows from cordial obedience to the will of God, and the happy, though limited success of his labors, may well refresh his spirit amid the thousand nameless trials and more obvious difficulties that present themselves to him.

II. Let us glance very cursorily at the evidence which missionaries ought to possess, that they are called by the Holy Ghost.

1. They should ardently love the work. Indeed it is an essential qualification of "elders," who take the oversight of the flock already collected, that

"they feed them, not by constraint, but willingly, not for filthy lucre, but of a ready mind." More than this is necessary to the perfection of the missionary character. Strong desires must swell the bosom, not only for the conversion of the world by *some* means, but for a personal share in the requisite labors and conflicts. His eyes will be open on the difficulties of the undertaking; but with holy Paul he will be ready to "endure all things for the elect's sake, that they may obtain salvation." What if his motives be misunderstood and misrepresented—what if his character be not elevated to a height that the shafts of malice and envy can never reach—what if the force of his arguments and the pathos of his exhortations be not always felt—and what if all his doubts and disquietudes do not quit him the moment he treads on heathen ground,—still he says, "let me know the fellowship of Jesus' sufferings, if thereby I may save any for whom he died." Yes! in full view of trials more numerous, more complicated, more appalling than can ever be realized by a stated pastor, and with no rewards in prospect but such as are spiritual and eternal, he possesses a deep and fervent desire to engage in the work; and "being affectionately desirous" of all who are ignorant of Christ, he is "willing to impart to them not the gospel of God only, but his own soul also."

2. They should possess strong faith in God. *His* promises are their sole dependence. Without habitual attention to the indications of his Providence, and much prayer for the illuminations of the Holy Spirit to accompany the study of the Scriptures, no man can be prepared to labor with comfort and success on

pagan ground. What else can inspire the necessary humility? It is the highest honor conferred on mortal men, to be permitted to declare the unsearchable riches of Christ—an honor too high for the frailty of our nature to support, but for the awful responsibilities with which God has connected it, and the arduous duties it involves. How shall these responsibilities be felt, and these duties discharged, without a humble reliance on that grace, which is communicated only in answer to the prayers of strong faith. A great degree of *boldness* is often necessary in the missionary character; and though in many instances it is a native quality that requires only to be sanctified, yet in other instances scarcely a trace of it is to be found in the natural character, and as much of it as may be acquired, results from the confidence cherished in the promises of God. When the missionary can say, "the Lord is my light and salvation; the strength of my life," he may also say, "of whom shall I be afraid?" "Though an host encamp against me, I will not fear; though war arise against me, in God will I be confident." Samuel dared to say unto Saul, "thou hast done wickedly." Nathan feared not to tell David, "thou art the man." Elijah knew that Ahab sought his life, but boldly declared to him, "thou hast sold thyself to work evil in the sight of the Lord;" and need I repeat to you the bold reproofs of John the Baptist to Herod—of Peter and John to the council, or of Paul and Barnabas to the contradicting and blaspheming Jews in Pesidia? But for their strong faith in God, these holy men had not ventured

to reprove kings, nor dared the fury of an unprincipled and blood thirsty multitude.

And what but confidence in God, unsubdued by difficulties or discouragements, could have carried forward the timid Brainerd through so many heart-rending scenes of guilt and wretchedness as he was compelled to witness at Kaunaumeek and the Forks of the Delaware. Or, what but the firmest conviction of the gracious purposes of God toward the most forlorn of the human race, could have inspired the Mayhews or Elliot with resolution enough to break up the idolatrous and bloody feasts of the savages—to give them hymns of praise to Jesus for their war-songs—to brave the authority of the sachems, and the still more powerful influence of the powaws—to reduce their unwritten and uncouth language to form and rule, and then translate the Scriptures for their use. And what but the strongest faith in God could have armed the retiring Swartz with courage to enter the camp of the blood thirsty Hyder Ally, on an embassy that no other person dared to undertake—or with self denial and patience enough to go into the midst of the thieving tribes of collaries, where no traveller for ages had been safe—and having in his hand no other weapon but that of heavenly temper,—the doctrine of "Christ and him crucified," compelling them to abandon their vices, cultivate their lands, and adopt the Bible as their code of laws? But, thousands of instances are on record, where a single missionary, putting his trust in the Lord, has fearlessly ventured into the heart of Satan's kingdom,—collected many precious trophies of grace, and returned in

safety with his spoils to share the triumphs of Immanuel.

3. Perhaps to other evidences of a divine call to this employment, I ought to add, the possession of a strong and improved mind. Such evidence at least existed in the case of Saul and Barnabas. I would not be understood to say that ordinary or even inferior powers, under the influence of ardent love and strong faith, may not fill up some departments of missionary labor with great advantage;—much less that any portion of talent can supersede the necessity of spiritual qualifications. But the difficulties already enumerated as opposing the progress of truth in heathen countries; and the necessity of furnishing correct and numerous translations of the Holy Scriptures, clearly evince the importance, not only of much patient study, but of a mind originally fitted for large acquisitions, and well furnished with those principles of natural and metaphysical science, that cannot safely be overlooked in the defence of divine truth against the philosophical errors, that enter essentially into every system of pagan faith.

It is a fact, not to be mentioned without gratitude to God, that a large proportion of the ordained missionaries, at present employed among the heathen, are among the most learned as well as the most humble men of this generation. Having superior talents, hearts glowing with love to the millions for whom they labor—strong faith in the promises and providences of God—a cheerful resignation to life or death, in the field they have chosen, it cannot be a question whether they are called by the Holy Spirit—nor

whether they are rearing a temple to the glory of Jehovah—composed of lively stones—on a foundation broad as the world, from which ten thousand thousand voices shall pour forth this song unto the Lord —"he hath become our salvation, for he hath triumphed gloriously. Who is like unto thee, O Lord, amongst the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

Thus I have endeavored to direct your attention to the true character of those missionary labors, which are so loudly called for at this day—and to point out some of those evidences, which ought to be exhibited by missionaries, in proof that they are called by the Holy Ghost.

And now permit me to say—there is not an individual in this assembly, who has not a deep interest in the subject. Are you a man—ignorant of that "joy of grief," excited by believing views of the Lamb of God? Then indeed you may not *feel* for perishing nations;—but remember, the time is coming—unless your insensibility yield to the constraining love of Christ—when those heathens will rise up in judgment and condemn you,—and when the fact that you can contemplate all the movements now made toward their conversion with indifference, will fill you with everlasting confusion. Are you a Christian? Then you have surrendered yourself to the Lord in an everlasting covenant, and are no longer your own. You rejoice that the King of Zion has already girded his sword on his thigh, and rides forth prosperously in the cause of truth, meekness and righteousness. You will not only shout hosanna, but cast your gar-

ments in the way; and all that portion of your substance which can do him honor.

Who then is on the Lord's side? I feel the more confidence in pressing this inquiry on every conscience, at the present moment, because I know there cannot be such an anomaly in the kingdom of God, as a Christian who does not rejoice in the triumphs of the cross. The Christian's interest and happiness are identified with the prosperity of Zion—his heaven begins in his devotion to Christ in the present world. Do you then know the extent of the devastations sin has made? and the only method by which they can be repaired? and the obligations that rest on you to send the Gospel to every creature? If you know these things—let conscience declare what is your conduct —and whether you have in truth arrayed yourselves on the Lord's side.

The solemnities of this day are not essentially dissimilar from those at Antioch, when Saul and Barnabas received the imposition of hands from the brethren, and were sent away to their missionary labors—nay more, they cannot fail to remind us of the parting scene at Bethany, when Jesus gave to his disciples their commission with his blessing, and ascended to heaven to receive gifts for them.

Not often is there an assembly convened for such a purpose. It is to us a precious privilege to witness the designation of these two beloved disciples to go to Jerusalem;—to the birth-place of Jesus our Prince and Savior;—to the scene of his personal instructions—his sufferings—his death—his resurrection and ascension to heaven. They go on an errand

of mercy—to proclaim that "He is risen indeed," and that "he ever liveth to make intercession"—to gather the outcasts of Israel, and the dispersed of Judah—to summon the world to meet on his holy hill of Zion. They know not what shall befal them there. Perhaps bonds and imprisonments await them. Their trust is in God. But have they no claims on us? Are they not *our* messengers, as well as the ambassadors of Christ? Do they not go for us to fulfil the last injunction of our dear Redeemer? Yes, brethren; and do I not hear you say, we will never forget them—we will never cease to pray for them —they shall never want any good thing in the power of our hand to bestow? Well then—let heaven record our vows to day—and if we no more see their faces in the flesh,—when we meet them at the bar of God, let it be their testimony of us that we have been faithful.

You, brethren, beloved for Jesus' sake, having freely devoted yourselves to the work of the Lord, and looking forward with strong desire to the commencement of your labors on missionary ground, will love to remember, that you are treading the path, in which Saul and Barnabas have gone before you—and that the same Jesus, who left not his disciples comfortless, when he was received up to the right hand of God, still says to you, "Lo! I am with you always." He will be on your right hand and on your left; he will go before you and be your rereward. I need not tell you, that those of our countrymen, who have gone before you, in earlier or later times, have found these

promises verified. A falling Warren and Mills could testify with their expiring breath to the faithfulness of Jesus; and that father of missionaries, that prince in our Israel, who so lately fell the victim of ceaseless care, in his last moments was comforted, "because he had been enabled to do something toward the great object," to which you this day pledge your lives—your all.—Here—I should love to stop with you—and listen to the plaintive accents of the daughter of Zion, as she bends over the grave of her beloved Worcester. But no!—"onward"—is the voice of the immortal Spirit that has quit the tenement, in which it so long struggled with sin and death:—"onward," let our hearts respond—onward in the path so gloriously illumined—and leading so straight to rivers of pleasure at God's right hand.

Wherever you go—and wherever God may determine the bounds of your habitation, you will be followed by the prayers and blessings of thousands in your own land; and we trust by the blessing of thousands ready to perish in heathen lands. Only be faithful unto the death;—and whether you wander amid the desolations of Jerusalem, or on the banks of the Ganges;—or in the forests that stretch toward the setting sun;—whether you fall by pining sickness, or by the pestilence that walketh in darkness, or by the hand of violence, you will meet the approbation of your Savior—and awake in the morning of the resurrection to hear him say to you, and to all saved from sin by your instrumentality—"Well done good and faithful servants, enter ye into the joys of your Lord."

THE CHARGE,

BY THE REV. DANIEL THOMAS, A. M.

PASTOR OF THE SECOND CHURCH IN ABINGTON.

Dear Brethren,

Deeply interesting to us all, and especially to you, are the transactions of this day. God has brought you to this hallowed place, in which, by the imposition of hands, and by prayer, you have been publicly and solemnly consecrated to the sacred office of the Gospel Ministry, with a view to your being sent forth to the Jews and the Heathen, as Missionaries and Evangelists. There is reason to conclude, that these transactions will be followed by consequences to you, and to Zion, and to the universe, which will be continually unfolding and extending through the whole course of endless duration. We hope and trust, that you will so discharge the duties of the holy office, with which you are invested, and so perform the particular service on which your eyes and hearts have long been fixed, as to be able to review these solemnities, and contemplate their momentous results, with tranquillity and joy through life, in the hour of death, and at the tribunal of God.

But yet, on this deeply impressive and affecting occasion, it will be neither improper nor unseasonable, affectionately to urge you to ceaseless fidelity in the arduous and self-denying work, which you have deliberately chosen; to which you are separated; and on which you expect and hope shortly to enter. You will therefore readily receive a word of exhortation from your brethren of the Council, by whom you are now constituted Ministers of the Lord Jesus Christ, and Messengers of his salvation to those, who "sit in darkness, and in the region and shadow of death."

And now, beloved brethren, in the name of Him, who is Head over all things to the church which he hath purchased with his

own blood, and hath set as a seal on his arm and his heart, we exhort, we *charge*, you to make full proof of your ministry. As you would do this, take good heed to yourselves. Watch over your own hearts, and keep them with all diligence. Examine well the nature of the motives from which you act, and see that they are pure and holy, that they are such as the heart-searching and rein-trying God will approve. The religion which you are to teach and recommend to others, and for whose universal spread and triumph, we trust, your fervent prayers ascend daily to the throne of everlasting mercy, consists in that charity which "seeketh not her own," and which "is the bond of perfectness." It is this, and this *only*, 'that suffereth long, and is kind; that thinketh no evil; that rejoiceth not in iniquity, but in the truth; that is full of mercy and good fruits; and that beareth all things, hopeth all things, believeth all things, endureth all things.' Without this disinterested charity, without this holy love to God, and Christ, and perishing souls, ministers would be nothing but sounding brass, though they should understand all mysteries and all knowledge, and speak with the tongues of angels. Let this love, therefore, O ye men of God, burn in your hearts with an uniform, increasing, quenchless flame.

From the peculiar nature of the work before you, there is reason to expect that peculiar difficulties and trials await you; such as will require far more than an ordinary share of wisdom, of prudence, of patience, of fortitude, and of constancy, to prepare you to meet and pass through them, in a manner that shall do honor to the precious, glorious cause in which you have embarked. Labor therefore to become *eminent* in these virtues, which are so necessary to arm you for the conflict. And let no anticipated or unanticipated difficulties and trials, should they actually overtake you, move your steadfast souls; neither count ye your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God; but esteem the toils, and sacrifices, and sufferings, and reproaches to which you may be called for Christ's sake, greater riches than all the treasures and glories of the created universe.

Whenever and wherever divine Providence shall open the way for you to preach the Gospel to others, we charge you to preach

it plainly and fully, remembering that those whom you may address, will stand in perishing need of the great salvation, which it reveals and offers. To this end you must preach to them the message that God bids you, and not diminish a word. That you may do this in a proper manner, it is necessary that you study with diligence the holy Oracles, which are able to make both you and your hearers wise unto salvation, through faith that is in Christ Jesus. Since "all Scripture is given by inspiration of God," you will readily perceive, that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Should you preach the Gospel in a clear and distinguishing manner, you will approve yourselves to the consciences of sinners, and to both the consciences and hearts of saints. Preach doctrinally, as well as practically. It is, indeed, certain, that the peculiar and distinguishing doctrines of the Gospel lie at the foundation of all true morality and piety. There is no holy practice, there is no evangelical obedience, but that which flows from the belief and love of Gospel truth. In your preaching, as far as possible, imitate Him, who spake as never man spake; and then your discourses will be highly doctrinal, and practical, and impressive, and powerful; and those to whom you speak, will feel that they can neither hear and love, nor hear and hate the messages which you bring them from the Lord, without ripening apace, by the means, for endless joy, or for endless woe. A faithful exhibition of the doctrines and precepts of the Gospel, is calculated to edify, quicken, and comfort saints; to enlighten, convince and reclaim sinners; to extend the empire of holiness and peace; and to display the glory of God. As, therefore, you would promote, in the most effectual manner, these great and benevolent objects, let it be your constant aim to declare all the counsel of God, to preach the whole truth with the utmost plainness. In so doing, like Paul and his associates, you will be pure from the blood of all men; and, like them too, you will be unto God a sweet savor of Christ, both in them that are saved, and in them that perish under your ministry. And while you preach the everlasting Gospel to your fellow creatures, be careful always to display before them, in your own lives, much of its transcendent excellence and loveliness. Let the light of your example, as men, as Chris-

tians, and as ministers, shine far around you, and shine with ever increasing, expanding radiance. Vain is the preaching of that minister, however orthodox, and learned, and eloquent he may be, who does not *live* in accordance with what he preaches. A holy life speaks to the conscience and the heart with eloquence most persuasive and overpowering.

Should God Almighty, by the effusions of his Spirit, bless your labors to the conviction and conversion of sinners, you may then be called to gather churches, to administer the seals of the covenant of grace, and to lead in the discipline of Christ's house. In performing these official duties, the right performance of which is so essential to the peace and prosperity of Zion, see that you adhere strictly to Gospel rules. Admit to Christian fellowship and communion such only as give scriptural evidence of being the true followers of Christ. Baptize visible believers and their households; and administer the holy discipline which Christ has instituted in his church, with tenderness, with firmness, and with impartiality. Should you in Providence be invited to assist in ordaining others to the work of the ministry, be cautious and deliberate. "Lay hands suddenly on no man." Never give your voice to introduce those into the pastoral office, who appear to be destitute of the requisite qualifications. It will be your duty also to visit the sick and dying, where, often, a combination of circumstances may render giving them suitable instruction and warning extremely difficult and perplexing. But remember, that you must shortly meet them at the bar of God; and be faithful to their departing spirits.

The various duties of your highly responsible station, as ministers, and especially as missionaries, are more arduous and difficult than any imagine, who have not been called to discharge them. Nor could the most enlarged capacities, stored with all the treasures of science and philosophy, without "an unction from the holy One," qualify and enable you to perform these duties acceptably to God. You should labor, therefore, to obtain and cherish a deep and habitual sense of your own insufficiency, and of your entire and constant dependence upon God. This will naturally lead you to trust in him, to cast your burdens upon him, and to pour out your hearts before him, at all times. Daily commit yourselves and your work to God, in humble, fervent, effectual

prayer. Do this, and his grace will be sufficient for you. Do this, and he will teach you how to preach and how to live, and will make your preaching and lives eminently instrumental to the promotion of his glory, and the advancement of his cause.

Your vows to leave forever, if God will, your native land, and all its rich and manifold blessings, and go far hence to spend your days in labors and watchings, in perils and distresses, for the rebuilding of Zion in that interesting land, where her divine Redeemer was born, where he preached and wrought miracles, and where he suffered, bled and died; these your solemn vows, beloved brethren, are entered on the records of eternity, are registered in the book of God's remembrance. Go forth, then, in the strength of the mighty God of Jacob, and perform them. You will have the prayers of all who pray for the peace of Jerusalem. Go forth, and let the same patient, disinterested, dauntless, unconquerable spirit be in you, which was in Elliot, and Brainerd, and Swartz, and Martyn, and other distinguished missionaries, who are gone to their reward; yea, rather, let the same mind be in you, which was in their Divine Master, who endured the cross, and despised the shame; and stay yourselves on his unchanging promise; "Lo, I am with you alway, even unto the end."

In conclusion, we charge you before God, and angels, and men, that ye be faithful unto death; and when He who is the believer's life shall appear, then shall ye also appear with him in glory. *Amen.*

RIGHT HAND OF FELLOWSHIP,

BY THE REV. SAMUEL GREEN,

OF READING.

Beloved Brethren,

The present is an occasion big with interest both to you and us; and, we doubt not, to angels, and to Him, who is King on the holy hill of Zion.

You have here been publicly set apart by prayer, and the laying on of the hands of the presbytery, and solemnly charged with the embassy of glad tidings to a people wandering in the mazes of delusion, and perishing for lack of knowledge. Now before we take our last farewell of you, and bid you God speed on your holy enterprise, the grateful office is assigned me of expressing to you our sympathy, and most cordial Christian fellowship. It is a ceremony, equally the dictate of that oneness of soul, which exists among all the soldiers of the cross, and of apostolic example; not in the present case, expressive of the fraternal regards of this council, or of the churches they represent merely, but of the whole Christian community, who rejoice to claim you as their heralds to the heathen. Thousands of kindred spirits, not only in this land of your nativity, but in other climes, will feel a new glow of benevolent desire, and their love to the souls of the heathen, and to the Lamb that bought them with his blood, will be fanned to a brighter flame, as they contemplate the object of this day's solemnities. While engaged in preparation, or tossed on the pathless ocean, or occupied in your work of high responsibilities, they will follow you with a look of the deepest interest, and often lift the imploring eye and hand to heaven for an effusion of spiritual blessings upon you.

The real servants of Christ in every age, and in every region, are moved by the same Spirit, and are members of the same body,

that when one member suffers, others suffer with it; the joy of one is the joy of all; and the success of one, is the success of all.

> "The saints on earth, and all the dead,
> But one communion make."

They are all laborers in Christ's vineyard,—and what if their portions of toil, while here below, be not side by side; they serve the same Master, are encouraged by the same promises, replenished from the same unfailing fountain, animated with the prospect of the same recompense, and cheered with the certainty that they shall all meet at last and rejoice together in their Father's house.

Accept, then, dear Brethren in Christ, this right hand, and with it the sympathies, the blessings, and the prayers of the churches of our Lord Jesus Christ, and of us his ministers. By this we do solemnly declare, in the presence of this assembly, attendant angels, and before Zion's King, that we do embrace you as beloved brethren in the fellowship of the Gospel, experimentally acquainted with its great truths, endowed with missionary gifts, and firmly established on the foundation of the apostles, and prophets, Jesus Christ himself being the chief corner stone; as having an equal right with us to officiate at the altar, and to manage the concerns of God's house.

Accept it as a pledge of an endearing remembrance in our hearts, when your voices shall no longer be heard within the walls of our American Zion. Though the Atlantic roll its tide betwixt us, forget you we will not, we cannot. Morning and evening, when we encircle with our households the family altar, amidst other objects calculated to excite our sympathy, and call forth the fervor of devotion, we will remember our brethren who have left father and mother, and the privileges of Christian society for a life of labor, and self-denial, among the heathen. We will bear you on our hearts, too, before the throne of grace in our closets. There, while we hold, singly and alone, intercourse with that God, that seeth in secret, we will never cease to make mention of you, and wrestle with him for your success. In the great congregation too, your circumstances shall not fail of being mentioned at the mercy seat. And especially on the first Monday in every month, when the sun as he travels through the heavens, beholds

the whole Christian world prostrate before God, with this prayer in every mouth, or in every heart, "*Thy kingdom come;*" our dear brethren in Palestine, where Jesus taught this prayer, and where his kingdom first began its enlargement, and where his soldiers celebrated their first victories, shall be recognized as not the least important instruments in hastening this glorious event.

The spirit of the Psalmist is stirring within us:—"If we forget thee O Jerusalem, let our right hand forget its cunning. If we do not remember thee, let our tongue cleave to the roof of our mouth; if we prefer not Jerusalem above our chief joy." Again shall a voice be heard in the midst of thee, in accents melodious as those which charmed the listening shepherd on the plains of Bethlehem: "Arise, shine; for thy light is come and the glory of the Lord is risen upon thee. Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. Thy watchmen shall lift up their voice."

We doubt not, but you feel borne down under the weight of your solemn charge. To be invested with the sacred office of the Christian ministry; and to be the chosen ambassadors of Jehovah, and sent forth on the high errand of a world's redemption, under all the advantages of a Christian community—surrounded with brethren who bestow on us their sympathies and their counsels—by Christians, whose presence animates, and strengthens us—preceded, wherever we go, by light, and knowledge, which have removed a thousand barriers to our success;—the ministry, even under these circumstances, puts in requisition all our resources of wisdom, patience, and self-denial.

Often, when we look at our people, and go forward with them in imagination to the judgment day; when we contemplate our duties, and think what a hold they all take on eternity; we cannot forbear exclaiming, Lord, who is sufficient for these things! Is this work assigned frail, dying man! are earthen vessels the destined depositories of such a treasure! Blessed Redeemer, why was not this glorious dispensation entrusted to some of those exalted angels, who encircle thy throne, and who are as flames of fire to do thy will? Surely it is a service which Gabriel might envy, but, at its responsibilities, Gabriel would tremble!

This great work is now committed to you under circumstances of additional moment.—You are henceforth to labor as Christ's commissioned servants, not in a vineyard, already in a high state of cultivation, and surrounded by fellow laborers; but in a barren waste—once indeed the field where Jesus and his apostles toiled, and where a rich harvest was at length gained; but that, ages since, has been all gathered into God's garner, and those who reaped it are gone to rest. You may, here and there, find a mouldering relic, but sin like a flood has rolled its dark waters over all those regions, and left nothing but spiritual desolation.

Called upon, as you are, to execute the duties of your office under circumstances of peculiar embarrassment, you are entitled to no ordinary share of our Christian sympathies. You go bound in the Spirit unto Jerusalem, not knowing the things which shall befal you there. The follower of the false prophet will look upon you with the eye of jealousy; you cannot flatter him with the prospect of a heaven of voluptuousness, nor encourage him in his course of rapine and blood, by the promise that he will thus obtain the favor of God. You cannot tell the Jew of a temporal deliverer; and your very name fixes on his nation the guilt of a foul deed, at the perpetration of which the sun hid his face, and the pillars of the earth trembled. The Greek will with difficulty be made to look out through the lumber of pictures and ceremonies, which ages of ignorance and superstition have collected around him. Reluctantly will he turn his eye from the pomp of so ceremonious a worship, and fix it on that simplicity, and spirituality of devotion which alone, you, as the faithful servants of the Lord Jesus, can approve and exemplify.

You go to the land where they crucified him, whom you call Lord and Master. The prince of darkness still reigns there, and the disciple is not above his Master, nor the servant above his Lord; you may be led to Calvary, or some blood stained spot, to seal the truth of your mission by the sacrifice of your life, and to encircle your brow with a martyr's crown. The spirits of thousands of holy martyrs have fled from Palestine, and are this moment rejoicing before the throne of God, and the Lamb. Not one of them laments the sacrifices and sufferings endured here for the dear name of Jesus.—You may be destined soon to swell their song.

But, dear Brethren, we hope a different scene awaits you. We believe that He who has said to Jerusalem, and to the cities of Judah, "Ye shall be built, and to the temple, thy foundation shall be laid," has appointed you, in that interesting portion of the world, many years of successful labor. Be not dismayed at the sword of the merciless Turk, nor at the ravages of the wide-wasting plague, for He will be there, in whose hands are the hearts of all, and who holds the keys of death and hell, and who has said, Lo, I am with you alway, even unto the end of the world. The name of the God of Jacob defend you—be your shield and buckler, and then the sun shall not smite you by day, nor the moon by night. "You shall not be afraid of the pestilence that walketh in darkness, nor of the destruction that wasteth at noon day—a thousand shall fall at your side, and ten thousand at your right hand; but it shall not come nigh you."

We congratulate you on your engagement in this high enterprise, at a day when there is much to encourage you. The Sun of Righteousness is appearing in his glory, and throwing his beams over the earth, and illuminating many of its darkest corners. The gods that have not made the heavens and the earth will soon perish from off this earth, and from under these heavens. Their own worshippers begin to confess them to be vanity and a lie, and to cast them to the moles and to the bats. The loud note of preparation is heard from Asia, and from Africa, from the islands of the Pacific, and from our western wilderness, "Cast up, cast up a high way for our God;" nor less animating is the voice of that unexampled earnestness of prayer, and union of effort so prevalent throughout Christendom.

Go then, brethren, blow the trumpet of salvation in the ears of the deluded and enslaved millions of Palestine; bid the blind see, and the dead in sin awake, and the prisoners come forth from their prison houses. Go, with the dear partners of your sufferings, and of your triumphs, boldly tread the path of Martyn, of Brainerd, and of the great apostle of the gentiles. May their mantle fall on you, and a success greater than theirs attend your labors.

No one possessing the spirit of Christ can forbear feeling a community of interest with you in this glorious work. We, that remain at home, will not be unmindful of your sacrifices. You embark in a cause dearer to our hearts than life itself. When

your voice is heard across the Atlantic for more laborers, for our prayers, or our pecuniary aid, God forbid that our ears should be deaf, or our hearts cold.

You look around you, and behold many dear relatives and friends;—we know that in the surrender you make of them, or theirs of you, neither confer with flesh and blood. You are bound to them by a thousand tender ties. They know not how to give you up, how to cast on you the last lingering look; till they meet you disrobed of mortality. But I trust you feel the constraining love of Christ; and standing on the high ground of faith, can say with Paul, "what mean ye to weep, and to break mine heart, for I am not only ready to be bound, but to die also at Jerusalem, for the name of the Lord Jesus."

Once more we say, dearly beloved brethren, accept this right hand—may the eternal Spirit, Father, Son, and Holy Ghost, rest upon you, and accompany you in all your labors and sufferings.

And finally, after having fought a good fight, kept the faith, and turned many from darkness unto light, may we meet you on mount Zion above, and hear you tell, in seraphic strains, how faithful you found Christ; and how gloriously you saw him triumph in Palestine; and, through eternity, unite our voices with the redeemed out of every kindred, and tongue and people, in the song of Moses and the Lamb. Amen.

ADDRESS

TO THE PALESTINE MISSIONARY SOCIETY,

BY THE REV. SERENO E. DWIGHT,

OF BOSTON.

It is probably known to my audience, that this part of our Commonwealth was selected, as the scene of the interesting solemnities, which we have just witnessed, in consequence of the formation, during the past summer, of a Missionary Society, consisting of the ministers and numerous members of *fourteen* neighbouring churches and congregations. The design of the society is to support at least one missionary to Palestine. That event is one of no ordinary interest to Christ and his Church. The fact, that so many, and so respectable Churches have discovered, *at the same moment*, a deep and practical interest in the cause of missions; is in itself a delightful circumstance. Still more gratifying is it to learn, that, for the accomplishment of their benevolent purpose, *they are associated as one body*, in a regular, organized society. It assures us that their efforts will be concentrated, systematic, and permanent. It leads us also to hope, that an example of Christian benevolence, so well directed and so honorable to its possessors, will be extensively followed. And what crowns the interest, which, as christians, we have felt in this event, is *the region of the world*, selected by the Society, for the labors of its Missionary: a region, which no christian can think of without remembering, that to it he is indebted for all the blessings which he enjoys in the present life, and for all which he hopes for in the life to come.

It need not be said, that the THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS feel at least their *share* of interest in an event so auspicious to their cause. It is at the request of their Prudential Committee, beloved brethren of these associated churches, that I this day address you. It could have been wished, for your sakes, that the proposal of such an address had been made at an earlier season. Yet your christian candor and kindness will allow me to express to you, even with little preparation, the instinctive feelings of the heart.

Permit me then, Brethren, with unfeigned and cordial sympathy, to congratulate *you*, peculiarly; as well as the rest of this assembly; on the delightful solemnities of this day. In the exercise of christian love, you had prepared your united free-will offering to be presented to your common Saviour and Lord. This offering was a Herald of Salvation, whom you had resolved to send forth to publish the Gospel of peace on the mountains of Judah, and to say unto Zion, 'Thy God reigneth.'—To day, Brethren, you have seen him, and a beloved brother associated with him in the same work of faith and labor of love, consecrated by prayer and the laying on of the hands of the Presbytery, for this honourable office.

Is it an interesting sight for a single church to behold the man of their choice set apart for the work of the ministry. To-day, the members of no less than *fourteen churches* behold *the man of their choice*, and with him the partner of his future labors, set apart for the same sacred employment: not indeed to preach the Gospel to themselves; but (what is not less interesting to an expanded benevolence) to proclaim the unsearchable riches of Christ in that land, the very name of which excites the liveliest emotions in every christian bosom. Was it a delightful occasion to a company of Jewish christians assembled at Jerusalem; when they beheld the right hand of fellowship given by the Apostles to Paul and Barnabas, that they should go to the Gentiles. To day, that scene is reversed. A company of Gentile christians are here assembled to behold two brethren, in whom we think we discover the same grace, commissioned in the same manner to go to Jerusalem. In behalf of the Prudential Committee; and, may I not say in behalf of three sister churches in the metropolis associated for the same benevolent design; I tender you our christian salutations; and, in the name of Christ, we bid you God speed.

It is to us an interesting fact, that the first mission to Jerusalem and Palestine should have been established by the *American* Church. America is the only Christian nation, which has never persecuted the descendants of Israel. It was proper, therefore, that she should have the honor of leading the way in their ultimate restoration to the land of their fathers. That land is itself associated with all that is dear to our feelings, or animating to our hopes. It is the land concerning which God sware to Abraham, "I will surely give it unto thee, and to thy seed after thee, for an inheritance." In it the Church of God for fifteen centuries found its only earthly habitation. There are the sepulchres of Abraham and the Patriarchs, of Moses and the Prophets, and of the Apostles and Martyrs of Jesus. There the plan of redeeming mercy was revealed through successive ages by the spirit of prophecy; until in the fulness of time, the Shepherds of Bethlehem, as they watched their flocks by night, heard the heavenly messengers proclaim "Glory to God in the highest; Peace on earth; and Good will to men;" because "a Saviour is born in the city of David, who is Christ the Lord." There the Son of God lived as our Prophet; died as our Sacrifice; triumphed over death and the grave; appointed the conversion of the world; and went as our Forerunner into heaven. There, too, were educated and commissioned, those Apostles and other Missionaries to whom we, with the rest of Christendom, are indebted for the Gospel. That land is now also, in a most important sense, the *Land of Promise.* I know, that for more than seventeen centuries, it has been trodden down of the Gentiles. Yet the God of Israel, who brought back his ancient people from Babylon, has given them a sure and unfailing promise, that he will set his hand, "the second time, to assemble the outcasts of Israel, and to gather together the dispersed of Judah, from the four corners of the earth."* Of the fulfilment of this promise, the Christian Church will not be an uninterested spectator. Not only will she behold the Jews added to the number of her children; but their restoration will be to the Gentiles as life from the dead.

Viewed as a field of *Missionary enterprise*, Palestine possesses at least equal interest. Of the countries, which compose the empire of Mohammed, it may be regarded as the centre.

* Is. xi, 11, 12.

The remotest limits of the Barbary States on the S. W.; those of Turkey in Europe on the N. W.; of Asia Minor on the N.; of Tartary and Persia on the E.; and of Arabia and Egypt on the S.; are about equally distant. Strange that the Land of Promise should have been, for so many centuries, the centre of this impure and sanguinary Imposture. Though the followers of Mohammed constitute a compact population of 80 millions, all of them acquainted with one common language; yet, if I mistake not, our own Mission to Palestine was the first Protestant mission ever established in a Mohammedan country.* I need not ask the christian, whether this mighty empire is to be broken down; or whether the countries, over which it extends, are to be given to the Prince of Peace. The christian has a sure word of prophecy; unto which he takes heed, as unto a light shining in a dark place. By that light he discovers, that the days of this empire are numbered; and that the deliverance of this vast and benighted region draweth nigh. For the fulfilment of this prophecy he does not rely on an arm of flesh. The musket and the cannon may indeed prepare the way, by overturning the various despotisms by which these extensive regions are oppressed. Yet it is only the shield of faith, and the sword of the Spirit wielded by the christian Missionary, which are mighty through God to the pulling down of the strong holds of Satan. A Protestant Mission, firmly established in Palestine, is therefore an object of no ordinary interest. Placed in the very heart of the Mohammedan empire, it may propel the streams of life to its remotest extremities.

Within the limits of this empire all the *Ancient churches of Christ* are to be found, except one; and that is in its immediate vicinity. The Greeks are a population of four millions; the Armenians of two; and the Syrian Christians probably of one more. The Coptic Christians in Egypt are numerous; and the Abyssinians probably exceed three millions. Here then is a *Christian* population, dispersed over the empire of Mohammed, or in its immediate neighbourhood, of more than ten millions. All of them, as is found by actual experiment, are prepared to receive the Scriptures, and to welcome the christian Missionary. They know the vernacular language of their respective countries. They are acquainted with the character, habits, and feelings, of

* The mission at Karass, was within the limits of Russia.

the people, and are inured to the climate, and mode of life; but they need the truth of the Gospel and the grace of God. Now they are lamps that have not been lighted; and the objects around them are enveloped in darkness. When they are kindled from the fires of Heaven, what a flood of light, will they not shed on the whole Mohammedan world. Jerusalem is their place of pilgrimage; and thither many thousands of them repair, every year, to celebrate the feasts of their respective churches. A band of faithful missionaries, stationed at Jerusalem, may send the Bible and other religious publications not only through Egypt, the States of Barbary, Abyssinia, Arabia, Persia, Asia Minor, and Turkey in Europe; but, by the help of the Armenians, through the remotest territories of central Asia.

Within these limits, also, are found not less than one half of the Jews, now existing; all the Samaritans; and all the descendants of the Ten Tribes. These interesting remnants of the ancient Church of Israel will, as they are successively discovered, be within the operations of the same Mission. Such is the mode of travelling in these countries; and so extensively is Jerusalem the common rendezvous of both Jews and Christians; that from it, as a central point, the Missionary can act with a decisive efficacy on all the various tribes in these widely extended regions. Where then, let me ask, can this world furnish a field of missionary labor equally extensive; equally interesting in itself; or one, the first fruits of which will be followed by a harvest equally abundant.

Permit me also, Brethren, to congratulate you on the *Period*, when this Mission is established, and when your Missionary is to go forth. I here allude to the widely-extended convulsions of the Mohammedan world, and to the symptoms of decline and speedy overthrow every where visible throughout the empire of the False Prophet. The two eastern pillars of that empire, the kingdom of the Great Mogul and that of Hyder Ali, are dashed to pieces. Persia is rent asunder, and has become two kingdoms. The Persians, as a sect, have long been separated from the more western Mohammedans. An extensive and rapidly increasing apostasy from Islam* now exists in the province of Fars, in Persia; and a far more extensive and formidable one, that of the Wahabees, in Arabia. The sceptre of Turkey, also, is ready to

* The Mohammedan Faith.

drop from the withered arm of the Ottoman Porte, and nothing sustains it, but the jealousies of Europe. I am aware, that numbers who hear me may look on the existing troubles in Turkey with dismay, and may regard them as furnishing evidence that this is not the time for Missionary operations within her territories. A single consideration, however, will shew, that a great and effectual door is about to be opened in that country, for the introduction of the Gospel. The barbarities committed on the Greeks have roused the sympathy and the indignation of Christian Europe; and particularly of their brethren of the Greek Religion, in the empire of Russia.—If the arms of Russia and Austria, shall be directed towards Constantinople; no one can hesitate as to the result. The overthrow of the Turkish empire, and the deliverance of European Turkey, would open not only that country, but the whole of Western Asia, to every Christian invader. The Missionaries of the Cross might commence their labors in every part of the Mohammedan world; and the Mussulmaun and the Jew would soon listen with surprise to the Gospel of a Crucified Saviour preached in the Mosque and the Synagogue.–If, on the contrary, peace is now concluded with Turkey; it will be concluded on such stipulations, that the various nations of Christians, inhabiting her territories, shall be guaranteed the enjoyment, of their religious rights and privileges. On this supposition, therefore, the Missionary will find the way of the Lord *prepared, and his paths made straight.*

In the mean time, the present state of things will open the eyes of these various nations to the fact, that their brethren, the Christians of Europe, are deeply interested in their welfare; and will thus prepare them more readily to receive the Gospel at their hands. The sympathy and friendly interposition of the Europeans, and especially of the Russians, on the one hand; and the gratitude of the Greeks on the other; will serve to unite more closely these great divisions of one common family; and will soon call forth far greater efforts, than have hitherto been made, to procure them not only the Sacred Scriptures but faithful Instructors and Missionaries. Their very sufferings, also, and the many struggles which they have sustained in the cause of freedom, will raise them to a superiour character, and inspire them with

feelings which cannot long endure the yoke of slavery. If, then, the present convulsion does not terminate in the *immediate* liberation of Greece; it will prove the speedy precursor of that desirable event, and of the consequent downfall not only of the Turkish power, but of the Religion of Mohammed. The present state of the eastern world, therefore, as well as the sure word of prophecy, leads us to the conclusion that the churches of Greece, Armenia, Syria, and Egypt are soon to be liberated from Mohammedan oppression, and to take their stations among the younger but more flourishing churches of Western Europe and America. What a vast influence, then, may we not exert on these interesting portions of the Christian world, by giving them, at this present moment, the light of the Gospel, and preparing them for that brighter day, which is rapidly approaching.

Pleasing is the reflection, that the Missionaries, this day ordained, are to carry with them that most powerful of all human engines, the PRESS. It is generally known that a few individuals, chiefly inhabitants of our metropolis, have pledged themselves to furnish for five years, an adequate support for a Printing Press, to be established in Western Asia. It will commence its operations in the modern Greek. As the field opens and widens, it will extend its labors to Armenia, Syria and Egypt, and ultimately to Arabia and Turkey. The population of these countries, Jewish, Christian and Mohammedan, is rapidly becoming *a reading population.* Tracts and other religious publications, as well as Bibles, annually distributed to thousands of pilgrims at Jerusalem, and dispersed by them on their return to their respective countries, like the river of the waters of life seen by Ezekiel "will issue out towards the east country, and go down into the desert; and every thing, whither the river cometh, shall live."

These interesting events, which many prophets and kings desired to witness, and the approach of which no christian can contemplate without thankfulness and praise, will soon be recorded on the page of history. Some of you, christian Brethren, may not, indeed, live to hear of their accomplishment on earth; yet you will not long have joined the church above, before you learn, that the prayers, which you and they never ceased to offer, are answered; and that, after the lapse of many centuries, Judea and Galilee again witness the victories of the Cross. Will any of you then re-

gret your efforts, or your contributions, in the best of causes. Whatever sacrifices you may now make for Christ and the Church; if it be of all your property, and even of life itself; will it not then appear as nothing. Will not all be repaid a thousand fold, when you behold the light of heaven dawning anew on these benighted regions, and their inhabitants following each other in successive generations to that world, where there is no distinction of Gentile or Jew, but where Christ is *All in all.*

And is there a solitary individual in this great assembly, who, if alive when these events shall be accomplished, does not wish to share in the victory and to feel that it is in some degree owing to his efforts, his charities, and his prayers; or who, if previously summoned to the world of spirits, is not desirous to learn, in heaven, how the land, where Christ himself unfurled the standard of salvation, is once more recovered to the King of Zion. If this *be* your wish, my beloved friends, let me persuade you to engage *now* in the service of Christ. Make his cause your own. Give up your property, your time, your labors, *as the Lord hath need of them.* Verily, I say unto you, you shall in no wise lose your reward.

Permit us then, Brethren, to rejoice with you in the prospect of great and ultimate success, in the interesting field where your Missionary and his brethren are to labor. It will not be surprising if numbers of you, who are this day contributing to this glorious object, shall live to see the day, when the empire of Mohammed shall come to a perpetual end; when the Jews out of all nations, and the Ten tribes of Israel from eastern Persia, shall come together as one nation, and worship the Lord again at Jerusalem, believing in Him of whom Moses and the Prophets did speak, Jesus of Nazareth the Son of David; when the ancient churches of the East, now sunk in the lowest state of ruin, shall rise and shake themselves from the dust, and put on their beautiful garments; when the Law shall again go forth out of Zion, and the word of the Lord from Jerusalem; and when not only Greek, Armenian, and Syrian, but *Jewish* missionaries shall unite with those of Europe and America in proclaiming the Gospel of peace, not merely in the countries now called Mohammedan, but in the remotest limits of Africa and Asia.

I need not say, Brethren of these united Churches, that the Missionary whom you now send forth, will need your prayers. He

is soon to embark for Jerusalem, "not knowing what may befal him there." He is going to a country, the most hostile of any on earth to the Christian religion. While you are safe at home; you know not what enemies he may be called to encounter. Yet the God of Missionaries has said, "Lo I am with you alway even unto the end of the world." If Paul and Silas and Timothy, at Corinth, could ask for the prayers of the church at Thessalonica; well may he, who is on his way to Jerusalem, say *to you*, "Brethren, Pray for me." I need not however, on this occasion, intreat your prayers in his behalf. The deep interest which you have manifested in him, and in the Mission in which he and his companions are entering, is a full assurance, that you will remember them continually in secret, in the family, and in the prayers of the sanctuary; but especially when you meet, in concert with the whole church on earth, to pray for the prosperity of Zion. I know, my christian friends, that I may here publicly pledge your faith, that, whenever you go, united or alone, to the Mercy-seat, you will have them in affectionate remembrance. Beloved Brethren, Go on and prosper; may the Lord grant, that your example may kindle the flame of Christian love throughout the churches of our land, and prompt them to unite in similar associations for the same benevolent purpose!

PALESTINE MISSIONARY SOCIETY.

Mr. Temple was received as a missionary in the autumn of 1820. He had for several years contemplated offering himself for this service when his theological course at Andover should be completed; and this intention had been known to the Committee. The field of labor, on which his mind had long dwelt with particular interest, was Asia Minor, Palestine, and the neighboring regions; and to this field he was assigned, with the expectation that he would enter it, as soon as the necessary arrangements could be made. In the mean time, he was employed as an agent to preach on the subject of missions, and to raise funds for the Board. While performing this agency, in the winter and spring of the present year, he visited all the towns in Plymouth county, and many in the adjoining counties; and was most kindly and cordially received, both by the clergy, and the people.

In consequence of becoming acquainted with Mr. Temple, and his intended mission, it was proposed by friends of the missionary cause, that an auxiliary society should be formed, with a view to the support of a missionary in Palestine or its vicinity. A meeting was accordingly held at Weymouth, on the 20th of June, at which the contemplated society was formed.

CONSTITUTION.

Art. I. This Society shall be called *The Palestine Missionary Society.*

Art. II. The specific object of this society shall be to support one Missionary, (who shall be approved by the Society,) in Palestine or its vicinity, under the direction of the American Board of Commissioners for Foreign Missions.

Art. III. Should the annual subscriptions and donations of the Society amount to a sum more than sufficient to support one missionary, the surplus shall be appropriated to aid in the education of Jewish children under the direction of the Palestine mission.

Art. IV. Any gentleman or lady, on subscribing this Constitution, and engaging to pay annually into the treasury, such a sum as he or she shall

specify, shall be a member of this society. And any gentleman, on subscribing and paying *twenty dollars*, and any lady, on subscribing and paying *ten dollars*, shall be a member of this Society for life.

ART. V. The officers of this society shall be a President, two Vice Presidents, a Secretary, a Treasurer, an Auditor, and one or more directors in each Parish embraced by the Society.

ART. VI. The officers of this Society shall be chosen annually; the President, Vice Presidents, Secretary, and Treasurer, by ballot; the others by nomination.

ART. VII. It shall be the duty of the Secretary to act both as recording and corresponding Secretary, and to exhibit reports to the Society.

ART. VIII. It shall be the duty of the directors to solicit and receive subscriptions and donations, and pay the same into the Treasury.

ART. IX. It shall be the duty of the Treasurer to keep an account of monies or other articles received by him, to transmit the same semi-annually to the Treasurer of the American Board, for the purpose specified in Art. II. and to report annually to this Society. And it shall be the duty of the Auditor to examine the Treasurer's accounts, and report on the same to the society at each annual meeting.

ART. X. This Society shall meet annually on the third Wednesday in June, at such place as they shall previously appoint, for the purpose of choosing officers, and transacting such business as may come before them.

ART. XI. The Secretary, by order of the President, may call a special meeting, by notifying one director in each parish, who shall cause the same to be made public therein accordingly.

ART. XII. Each meeting of the Society shall be opened and closed with prayer by the President, or some one by him designated.

ART. XIII. At each annual meeting, a sermon shall be delivered, by some one previously appointed by the Society, and a report read by the Secretary.

ART. XIV. After the sermon and report, a contribution shall be received in aid of the Society's funds.

ART. XV. This Constitution may be altered or amended by the vote of two thirds of the members present at an annual meeting.

The following gentlemen were then chosen officers of the Society for the current year.

ELIPHALET LOUD, Esq. *President*,
Rev. A. RICHMOND,
Mr. SETH HUNT. } *Vice Presidents*,
Rev. JONAS PERKINS. *Secretary*,
Dr. EBENEZER ALDEN, *Treasurer*, and
Mr. SILAS PAINE, jr. *Auditor*.
Directors were also chosen in the several towns in the vicinity.